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ANSARUDDIN

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"True faith cannot advance without a 'second manifestation'. Therefore keep a link of love, sincerity and devotion with it, make your zeal for obedience to Khilafat everlasting. Develop the fervour of your love for it to such an extent that all other relationships appear trivial compared to it. All blessings are in loyalty to the Imam and this alone is a shield for you against all trouble and strife."

[Hazrat Khalifatul Masih V ﷺ, 11th May 2003]

TEN CONDITIONS OF BAI'AT

Initiation into the Ahmadiyyah Muslim Jama'at



I The initiate shall solemnly promise that he/she shall abstain from shirk [associating any partner with God] right up to the day of his/her death.

II That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

III That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad(sa) and shall try his/her best to be regular in offering the tahajjud and invoking durud on the Holy Prophet Muhammad(sa). That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

V That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammad(sa) his/her guiding principles in every walk of his/her life.

VII That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII That he/she shall hold faith, the honour of faith and the cause of Islam dearer than his/her life, wealth, honour, children, and all loved ones.

IX That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

X That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

[Ishtihar Takmil-e-Tabligh, January 12, 1889]

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْھَدُ اَنْ لَّا اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ

وَاَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَرَسُوْلُہٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

Sadr Majlis Ansarullah UK
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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّمَا کَانَ قَوۡلَ الۡمُؤۡمِنِیۡنَ اِذَا دُعُوۡۤا اِلَی اللّٰہِ وَ رَسُوۡلِہٖ لِیَحۡکُمَ بَیۡنَہُمۡ
اَنۡ یَّقُوۡلُوۡا سَمِعۡنَا وَ اَطَعۡنَا ؕ وَ اُولٰٓئِکَ ہُمُ الۡمُفۡلِحُوۡنَ ﴿۵۲﴾
وَ مَنۡ یُّطِعِ اللّٰہَ وَ رَسُوۡلَہٗ وَ یَخۡشَ اللّٰہَ وَ یَتَّقۡہِ فَاُولٰٓئِکَ ہُمُ الۡفَآئِزُوۡنَ ﴿۵۳﴾
وَ اَقۡسَمُوۡا بِاللّٰہِ جَہۡدَ اَیۡمَانِہِمۡ لَئِنۡ اَمَرۡتَہُمۡ لَیَخۡرُجُنَّ ؕ قُلۡ لَّا تُقۡسِمُوۡا ۚ
طَاعَۃٌ مَّعۡرُوۡفَۃٌ ؕ اِنَّ اللّٰہَ خَبِیۡرٌۢ بِمَا تَعۡمَلُوۡنَ ﴿۵۴﴾

In the name of Allah, the Gracious, the Merciful.

The response of the believers, when they are called to Allah and His Messenger that he may judge between them is; We hear and we obey. It is they who will prosper.

Those who obey Allah and His Messenger, and fear Allah, and are mindful of their duty to Him, are the ones who will triumph.

They swear firm oaths by Allah that if thou command them they will surely go forth. Say to them: You are not required to affirm on oath; all that is required of you is normal obedience. Surely, Allah is well aware of that which you do.

[An-Nur, 24: 52-54]

Split word translation of the selected verses

	الرَّحِيْمِ	الرَّحْمٰنِ	اللّٰهِ	اسْمِ	بِ	
	the Merciful	the Gracious	Allah	name	in	

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allah, the Gracious, the Merciful.

دُعُوْٓا	اِذَا	الْمُؤْمِنِيْنَ	قَوْلَ	كَانَ	اِنَّ مَا
they are called	when	of believers	saying	was	indeed

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْٓا

The response of the believers, when they are called

سَمِعْنَا	يَّقُوْلُوْا	اَنْ	هُمْ	بَيْنَ	يَحْكُمَ	لِ	هٖ	رَسُوْلِ	وَ	اللّٰهِ	اِلَى
we hear	they say	that	them	between	judge	so that	His	Messenger	and	Allah	to

اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا

to Allah and His Messenger in order that he may judge between them, is only that they say: 'We hear

اللّٰهَ	يُّطِعِ	مَنْ	وَ	الْمُفْلِحُوْنَ	هُمُ	اُولٰٓئِكَ	وَ	اَطَعْنَا	وَ
Allah	obey	whoso	and	will prosper	who	it is they	and	we obey	and

وَاَطَعْنَا ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿52﴾ وَمَنْ يُّطِعِ اللّٰهَ

and we obey,' And it is they who will prosper. And whoso obeys Allah

الْفَآئِزُوْنَ	هُمُ	اُولٰٓئِكَ	فَ	هِ	يَتَّقْ	وَ	اللّٰهَ	يَخْشَ	وَ	هٗ	رَسُوْلَ	وَ
are successful	who	it is they	so	Him	take shield	and	Allah	fear	and	His	Messenger	and

وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَيَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿53﴾

and His Messenger, and fears Allah, and takes Him as a shield *(for protection)*, it is they who will be successful.

يَخْرُجُنَّ	لَ	هُمْ	اَمَرْتَ	ئِنْ	لَ	هِمْ	اَيْمَانِ	جَهْدَ	اللّٰهِ	بِ	اَقْسَمُوْا	وَ
they go forth	surely	them	you command	if	that	their	oaths	strongest	Allah	by	they swear	and

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ اَمَرْتَهُمْ لَيَخْرُجُنَّ ؕ

And they swear by Allah their strongest oaths that, if you command them, they will surely go forth.

تَعْمَلُوْنَ	مَا	بِ	خَبِيْرٌ	اللّٰهَ	اِنَّ	مَّعْرُوْفَةٌ	طَاعَةٌ	تُقْسِمُوْا	لَّا	قُلْ
you do	what	with	well aware	Allah	surely	in what is right	obedience	you swear	not	you say

قُلْ لَّا تُقْسِمُوْا ۚ طَاعَةٌ مَّعْرُوْفَةٌ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿54﴾

Say,'Swear not; *(what is required is actual)* obedience in what is right. Surely Allah is well aware of what you do.

Complete split word translation is available at : www.ansar.org.uk/holy-quran



Hadith

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ
عَلٰٓی اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ
اَللّٰھُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰٓی
اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ

مَنْ أَطَاعَنِى فَقَدْ أَطَاعَ اللَّهَ ،

وَمَنْ عَصَانِى فَقَدْ عَصَى اللَّهَ ،

وَمَنْ أَطَاعَ أَمِيرِى فَقَدْ أَطَاعَنِى ،

وَمَنْ عَصَى أَمِيرِى فَقَدْ عَصَانِى

Hazrat Abu Huraira رضي الله عنه reported that
Allah’s Messenger ﷺ said,

He who obeys me, obeys Allah and he who disobeys me, disobeys Allah, and he who obeys my appointee, obeys me and he who disobeys my appointee, disobeys me.

[Sahih al-Bukhari 7137]





Writings of the Promised Messiah & Mahdi عليه‌السلام

The Establishment of the Institution of Khilafat

When the Promised Messiah عليه‌السلام informed the Community of his departure from this world after having been informed by Allah the Almighty, along with this, in order to reassure the Community, he also gave the glad tiding of the establishment of the institution of Khilafat in the Community after having been informed about it by Allah the Almighty.

"So do not grieve over what I have said to you, nor should your hearts be distressed for it is essential for you to witness the second manifestation also, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second manifestation cannot come unless I depart. But when I depart, God will send that second manifestation for you, which shall always stay with you just as promised by God in *Barahin-e-Ahmadiyya*. And this promise is not for my person, rather the promise is with reference to you, as God [addressing me] says: 'I shall make this Jamaat who are your followers, prevail over others till the Day of Judgment.'"

(The Will, Ruhani Khazain, Vol. 20, p. 7)

Khilafat and Our Responsibilities

Friday Sermon by Hazrat Mirza Masroor Ahmad (may Allah be his Helper)
Khalifatul-Masih V, Delivered on 28th May 2021
at Masjid Mubarak, Islamabad, Tilford, UK



Turning Fear into Peace - The Establishment of Khilafat and its Blessings

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad (aba) recited the following verses of the Holy Qur'an:

'Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy.' (The Holy Qur'an, 24:56-57)

Understanding the Significance of Khilafat Day

His Holiness (aba) said that yesterday was 27th May which is known in the Community as Khilafat Day. On this day, programs are held so we may understand the significance of Khilafat and understand this blessing so that we may continue to reap its benefits. We are fortunate to have accepted the Promised Messiah (as), and thereby have accepted Khilafat which enables us to continue in following the teachings of the Promised Messiah (as) and further propagate them in the world as well.

His Holiness (aba) said that by being connected to Khilafat, every Ahmadi has a responsibility which must be upheld. In the verses recited, God has promised peace and security on the condition that one has firm faith, does good deeds, does justice to their worship and does not associate partners with God. In order to attain this, worshipping God and prayers are essential. One must offer Salat (prayer), spend in the way of Allah, and follow the teachings of the Holy Prophet (sa).

His Holiness (aba) said that when we fulfill these things and fulfill our oath of giving precedence to our faith over worldly matters, then we will receive those bounties and blessings promised by God, and we will be able to truly benefit from

Khilafat. Thus, not only is this promise of God a means of great joy, it is also a source of concern for us, as we must analyse and see whether we are fulfilling the conditions which have been outlined by God. It is not enough to simply acquaint ourselves with the history of Khilafat, but we must consider whether we are truly God-fearing, whether we do justice to worship, whether we follow the teachings presented by the Holy Prophet ﷺ. We must consider whether our good and virtuous deeds are done for the sake of God or for the sake of showing others.

Attaining the Blessings of this Divine Promise

His Holiness said that only when our every action is for the sake of God will we be able to attain the blessings of this promise made by God. This is the true meaning of 'doing good works' as stipulated by God.

His Holiness quoted the Promised Messiah (as) who said that in the Holy Qur'an, where God mentions belief, He also mentions good works. A true believer is one who does good works, whilst avoiding such things which make those deeds void, such as doing them in order to show others. Furthermore, not only does one avoid such things which nullify good deeds, but they do not even let such thought cross their minds. It is then that one becomes a true believer. Thus, along with belief, doing good works is also a condition.

His Holiness said that doing good works and deeds does not mean doing something which one considers in their own minds to be good. Rather, it is to follow the example of the Holy Prophet ﷺ in letter and spirit, without the blemishes of ostentation, pride or indolence. It is such people who truly have a sincere connection with Khilafat and those who uphold the honour of Khilafat. By doing good deeds in the true essence, these people will be drawing the attention of the Khalifa and his prayers towards themselves. Such people will have a true connection with Khilafat, thereby being those who attain true peace and security as promised by God.

His Holiness said that there are those in the world who attempt to take up a mantle similar to Khilafat, however they are bound to fail, as they always do, for this is something bestowed only by God Almighty, and this Khilafat which he has established will always remain.

His Holiness said that every Ahmadi should be thankful to God for bestowing the bounty of Khilafat. At the same time, every Ahmadi must always reflect upon whether they are fulfilling the conditions mentioned by God. When one lives with this constant thought, and then does good deeds accordingly while praying for Khilafat, then they will truly attain the blessings of Khilafat.

Fulfilment of the Second Manifestation

His Holiness said that in his book The Will, the Promised Messiah (as) has written in detail regarding the establishment of Khilafat. The Promised Messiah (as) said that God always helps His prophets even after their demise, so that their mission may continue and reach completion.

His Holiness ايده الله said that when the Promised Messiah عليه السلام passed away, the opponents of the Community rejoiced and said the foulest of things regarding the Promised Messiah عليه السلام. They said that now upon his demise, this Community would falter and dissipate. The opponents said that without the Promised Messiah عليه السلام, the Community would surely be unable to operate and would fade away without anyone at the helm to lead it.

His Holiness ايده الله said that these opponents were blind to the fact that God had assured the Promised Messiah عليه السلام that even after his demise, his mission would continue and reach completion. Hence, the Promised Messiah عليه السلام had told his Community that they would see a second manifestation and that this Community would continue.

His Holiness ايده الله quoted the Promised Messiah عليه السلام who said that a divine Community sees two manifestations, the first is the manifestation of the prophet himself. The second manifestation comes when the prophet passes away, and the Community experiences great difficulty. It is at that time that the second manifestation comes about, just as it did after the demise of the Holy Prophet ﷺ, when God Almighty established the second manifestation and commissioned Hazrat Abu Bakr رضي الله عنه as the Khalifa.

His Holiness ايده الله quoted the Promised Messiah عليه السلام who said:

'So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second manifestation also, and it's coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second manifestation cannot come unless I depart. But when I depart, God will send that second manifestation for you which shall always stay with you just as promised by God in *Barahin-e-Ahmadiyya*. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Jama'at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a manifestation of divine providence and I am a personification of His power. And after I am gone there will be some other persons who will be the manifestation of the second power [of God]. So, while waiting for the second manifestation of His power, you all together keep yourselves busy praying.' [The Will pp.7-8]

Continuation of the Institution of Khilafat

His Holiness ايده الله said that for the past 113 years, this Community has been seeing the fulfilment

of this promise made by God Almighty to the Promised Messiah عليه السلام. The opponents did not realise that the very purpose of this second manifestation was the same as the prayer made by the Prophet Abraham عليه السلام for someone to be commissioned after him in order to continue his mission. It was for the same reason that the Promised Messiah عليه السلام was commissioned, in order to continue the teachings of the Holy Prophet ﷺ.

His Holiness ايده الله said that in his first address as the Khalifa, the First Caliph, Hazrat Hakim Maulvi Nooruddin رضي الله عنه said that all must obey him as the Khalifa. He said that there was no value in merely pledging allegiance, or him accepting the oath of allegiance from others, for this, for this can be done by anyone. Instead, the salient aspect must be complete obedience to Khilafat.

His Holiness ايده الله said that in March 1914, when the First Caliph رضي الله عنه passed away, there was yet again a period of fear, but once again, God fulfilled the promise made to the Promised Messiah عليه السلام and established Khilafat yet again.
His Holiness ايده الله said that there were those who were against Khilafat and opposed Hazrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه becoming the Khalifa. Hazrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه proclaimed that according to the will of the Promised Messiah عليه السلام and the promise made to him by God, there must be Khilafat, and that he would pledge allegiance to whoever was chosen. Eventually, though he did not personally desire the office, Hazrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه was elected as the next Khalifa. It is recorded that there were more than two thousand people in Masjid Nur to pledge allegiance to the Second Caliph رضي الله عنه and their state of devotion was such that they were clamouring to pledge their allegiance to him. His Holiness ايده الله said that the 51-year era of the Second Caliph رضي الله عنه itself bears testament to the help of God which accompanied Khilafat.

His Holiness ايده الله said that in November 1965, upon the demise of the Second Caliph, God Almighty fulfilled His promise yet again and established Khilafat in the personage of the Third Caliph, Hazrat Mirza Nasir Ahmad(rh). During this era, the Community made great strides yet again, including the great success it saw in Africa. It was during this era that the Pakistani government attempted to suppress the Ahmadiyya Muslim Community and eliminate it, but the Third Caliph(rh) was able to navigate the Community out of that situation and granted the Community security.

His Holiness ايده الله said that then, in June 1982, when the Third Caliph(rh) passed away, God Almighty turned the Community's fear into peace once again by establishing the Khilafat in the form of the Fourth Caliph, Hazrat Mirza Tahir Ahmad(rh). God manifested His help in extraordinary fashion during this time. The Fourth Caliph(rh) was able to safely migrate from Pakistan to London. It was during this era that through satellite, a global television channel was started which opened countless new avenues.

His Holiness ايده الله said that in April 2003, the

Community was struck with great grief yet again when the Fourth Caliph(rh) passed away. The opponents thought that this was surely the end for the Community, however, God Almighty helped the Community in such a way that even the opponents had to admit that God's help is with this Community, as the Fifth Caliph was commissioned. The opponents thought that the Community would not flourish, but little do they know that the true hand leading this Community is the hand of God. His Holiness said that the progress of the Community being seen in this era is through the grace of God, and His promise made to the Promised Messiah.

Progress Made Under the Leadership of Khilafat

His Holiness said that the Community is flourishing by leaps and bounds. Translations of the Holy Qur'an in various languages are being spread throughout the entire world. MTA started with just a single channel, and now there are eight channels and studios established all across the world. The message of the Community is being spread through Social Media as well. New avenues are being opened, such as the Virtual Mulaqat, whereby His Holiness is in England, and meeting with people from all over the world, and people are able to receive direct guidance from their Khalifa.

His Holiness said that the bounties of God associated with Khilafat are countless. However, if we wish to benefit from them, then we must fulfill our responsibilities; we must be completely obedient to Khilafat and instill the same in our future generations.

His Holiness prayed that may we always remain steadfast, and may we be able to fulfill our oaths so that we may see the fulfillment of God's promise and the victory of Community. May our worship and our deeds attain the pleasure of God. May we truly understand the bounty of Khilafat and be able to explain this to the future generations so they may benefit from Khilafat as well.

An Appeal for Prayers

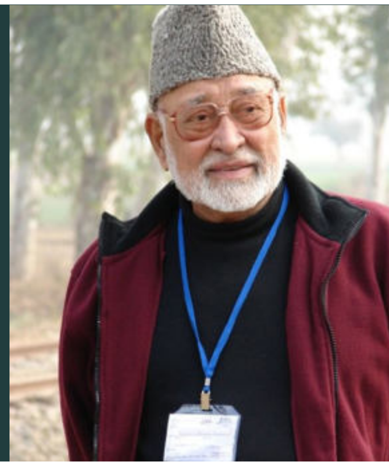
His Holiness made an appeal for prayers for the Ahmadis in Pakistan and Ahmadis being oppressed anywhere in the world. His Holiness said to pray for any and all Muslims facing injustice in the world, such as those in Palestine. His Holiness prayed that may Allah create ease for them. His Holiness prayed that may Allah enable the Ahmadis to truly follow the Promised Messiah, and may the Muslims who have not yet recognised the Promised Messiah realise the truth and accept him. May we be able to raise the flag of Islam and of the Holy Prophet ﷺ in the entire world, and may we see the Unity of God established throughout the world.

View complete recording of this sermon via MTA online channel

https://www.youtube.com/watch?v=gKxoi7I6t0A

Claim of the Promised Messiah عليه السلام

Imam Bashir Ahmad Rafiq



One notion that is put forward is that by claiming to be a prophet, the Promised Messiah عليه السلام, put himself outside the pale of Islam in as much as his claim was inconsistent with the verse of the Holy Quran which describes the Holy Prophet, peace and blessings of Allah be on him, as Khataman Naibiyyeen (33:41)

It should be clearly grasped that the Founder of the Ahmadiyya Movement has certainly not claimed to be a prophet in accordance with the concept of prophethood which is entertained by some of the Muslim divines and is commonly current among Muslims. It is considered that a prophet is one who brings a new law or is not the Follower of a previous prophet, but is a prophet in his own right.

The Promised Messiah عليه السلام, has clearly and emphatically denied being such a prophet. For instance, he has said:

All prophethoods, except the Mohammedi prophethood, are now closed. No prophet can arise even without a law but only one who is a follower of the Holy Prophet.
(Tajalliat Ilahiyah, p 25)

He has repeatedly announced that he is not a law-bearing prophet and that he is a follower of the Holy Quran. He has disclaimed being a prophet in his own right and his claim is confined to being the Mahdi and the Messiah. He affirms his being a servant of the Holy Prophet, peace and blessings of Allah be upon him, and his follower and that all grace bestowed upon him is on account of his devotion to the Holy Prophet and that he has been raised in accordance with the prophecies and promises of the Holy Prophet. For instance, he has said:

It is not permissible to apply the title prophet to anyone after the Holy Prophet, peace and blessings of Allah be upon him, unless such a person is also described as a follower of the Holy Prophet, which means that he has been bestowed all bounties on account of his devotion to the Holy Prophet and not directly on his own.
(Tajalliat Ilahiyyah, p. 9)

Again, he has said:
I cannot acquire any degree of honour or excellence, nor any station of exaltation or nearness to God except through sincere and perfect obedience to the Holy Prophet, peace

and blessings of Allah be upon him, whatever is bestowed upon me is by way of reflection of, and through, the Holy Prophet.
(Izlah Auham, p. 138)

He has declared:
All windows opening on to prophethood have been closed except the window accessible to a siddique, that is to say, the window of complete and perfect devotion to the Holy Prophet, peace and blessings of Allah be on him.
(Ek Ghalati Ka Izalah, p. 3)

Again, he has declared:
By the pure grace of God and not by any merit of my own, I have been bestowed a perfect portion of the bounty which was bestowed before me on the Prophets and Messengers and the elect of God. It would not have been possible for me to be bestowed this bounty unless I had followed my lord and master, the pride of the prophets, the best of mankind, Hazrat Mohammed Mustafa, peace and blessings of Allah be upon him. Whatever I have been bestowed has been bestowed upon me on account of this obedience. I know through my true and perfect knowledge that no human being can approach God or acquire perfect understanding of the Divine except through following the Holy Prophet, peace and blessings of Allah be upon him.
(Haqeeqatul Wahi, p. 62)

Again, he has declared:
God, who was aware of the secret of the heart of the Holy Prophet, exalted him above all the Prophets and all mankind who were before him or might come after him and granted him all his objectives in his lifetime. He is the fountainhead of all grace and anyone who claims any excellence without confessing his obligation to him is not a human being but is progeny of Satan, for the key of every excellence has been bestowed upon him and the treasure of all understanding has been granted to him. He who does not achieve through him is deprived forever. What am I and what is my reality? I would be ungrateful if I were not to confess that I have discovered the true Unity of God only through the Holy Prophet, and have been bestowed the understanding of God only through this perfect Prophet and through his light.
(Haqeeqatul Wahi, p. 115)

It is thus clear beyond doubt that the Promised Messiah عليه السلام, did not consider himself a prophet in his own right, but believed that God Almighty had bestowed upon him the title of prophet for the purpose of establishing the perfect law brought by the Holy Prophet, in his capacity as his follower and servant and that he was not given any new law.

Only a day before his death he made the following public declaration:

The charge levelled against me that I claim to be a prophet who has no connection with Islam and that I consider myself a prophet in my own right, who has no need of following the Holy Quran, and that I have proclaimed my own credo, and have established a new qibla, and

declare the Islamic law as abrogated, and go outside the following of and obedience to the Holy Prophet, peace and blessings of Allah be on him, is wholly false. I consider such a claim of prophethood as amounting to disbelief. Not only today but in every one of my books I have affirmed that I lay no claim to any such prophethood and that this is a false allegation against me. The only reason that I call myself a prophet is that I am honoured with the converse of God Almighty and that He speaks to me frequently and responds to me and discloses much of the unseen to me and communicates to me the mysteries of the future such that are not disclosed to anyone unless he enjoys special nearness to God. It is on account of the multiplicity of these experiences that I have been made a prophet.
(Akhbare Aam, 26 May 1908)

He has stated:
Had I not been a follower of the Holy Prophet, peace and blessings of Allah be upon him, and had not obeyed him, then even if my good deeds had reached the tops of mountains, I would not have been honoured with the converse of God inasmuch as all prophethoods except the Muhammadi prophethood have come to an and. (Tajalliat Ilahiyah, p. 24)

The type of prophethood claimed by the Promised Messiah عليه السلام, is mentioned in the ahadees and in the writings of righteous Muslim divines of the past. The Holy Prophet, peace and blessings of Allah be upon him, has described the Promised Reformer who would appear among the Muslims as Allah's prophet and has repeated this four times (Muslim). According to the bulk of Muslims today, Jesus, who, according to them is alive in heaven with his earthly body, will come back again for the reform of Muslims. Assuming for a moment that this concept is justified, the question arises whether during his second advent he would be a prophet or not, for it is an accepted doctrine that a prophet is never deprived of his prophethood. If by his advent the Seal of Prophethood of the Holy Prophet, peace and blessings of Allah be upon him, would not be broken, then how is it broken by the claim of the Promised Messiah عليه السلام, that he is a prophet by way of reflection of the Holy Prophet' Indeed, the advent of Jesus who was a prophet in Israel for the purpose of the reform of the Muslims is a humiliation for the Muslims and is contrary to the purport of the verse that describes the Holy Prophet as Khataman Nabiyeen (33:41). In this context, the Promised Messiah has observed:

If it is asked that the Holy Prophet, peace and blessings of Allah be on him, being Khataman Nabiyeen, how can any other prophet arise after him, the answer is that without a doubt no new or old prophet can come after the Holy Prophet as you believe that Jesus, being a prophet, would come in the latter days. Your doctrine is that for forty years Jesus would continue to be a prophet and a recipient of divine revelation, a period that by far exceeds the period of the prophethood of the Holy Prophet. Such a doctrine is, no doubt, sinful and its falsity is borne witness to by the verse: 'But he is the

Messenger of Allah and Khataman Nabiyeen' (33:41); and by the hadees: 'There will be no prophet after me.' I am utterly opposed to all such doctrines and I have firm belief in the verse: 'But he is the Messenger of Allah and Khataman Nabiyeen' (33:41). This verse contains a prophecy of which our opponents are not aware, and that prophecy is that after the Holy Prophet, peace and blessings of Allah be upon him, all doors of prophecy have been closed and that it is not possible now that a Hindu, or a Jew, or a Christian, or a merely formal Muslim, should be able to establish the applicability of the word prophet to himself. All windows of prophethood are now closed except the window of complete obedience to the Holy Prophet. Therefore, he who approaches God through this window is reflectively clothed with the same cloak of prophethood which is the cloak of the Muhammadi prophethood. The prophethood of such a one is not apart and distinct from the prophethood of the Holy Prophet, inasmuch as he does not claim it in his own right but receives everything from the fountain of the Holy Prophet, not for himself but for his glory. For this reason he is named Mohammed and Ahmad in heaven. This means that the prophethood of Mohammed is bestowed upon Mohammed by way of reflection and not upon anyone else. This verse, therefore, means that Mohammed is not the father of any man from amongst the men of the world but is the father of the men of the hereafter because he is the Khataman Nabiyeen and there is no way of access to Divine grace except through him. Thus my prophethood and messengership derives from my being Mohammed and Ahmad and not on account of my own self. These names have been bestowed upon me on account of my utter devotion to the Holy Prophet. Therefore, the concept of Khataman Nabiyeen has not been contravened by my advent, but it would certainly be contravened by the advent of Jesus a second time.

(Ek Ghalati Ka Izalah)

He has also stated:

Many people are misled by the use of the word prophet in my claim and imagine as if I have claimed a prophethood which was bestowed upon the prophets in earlier times, but they arc mistaken in so thinking. I have made no such claim. The Divine wisdom has bestowed this grace upon me that I have raised to the station of prophethood through the blessings of the grace of the Holy Prophet, so that the perfection of the spiritual grace of the Holy Prophet, peace and blessings of Allah be upon him, might be established. Therefore, I cannot be designated only as prophet but as a prophet and a follower of the Holy Prophet at one and the same time. My prophethood is a reflection of the prophethood of the Holy Prophet, peace and blessings of Allah be upon him, and is not a prophethood in its own right. That is why, both in the hadees and in my revelation, as I have been called a prophet, I have also been called a follower of the Holy Prophet so that it should be clear that every excellence that has been bestowed upon me has been bestowed through my following the Holy Prophet and

through my obedience to him.
(Haqeeqatul Wahi, p. 150)

Then he has said:
God is One and Mohammed, on whom be the peace and blessings of Allah, is His Prophet and he is the Khatamul Anbya and above all other prophets. After him there is no other prophet except one who is clothed in the cloak of Mohammed by way of reflection, for a servant has no identity apart from his master, nor is a branch distinct from its trunk. He who is bestowed the title of prophet on account of his complete absorption in his master does not contravene the Khatam-iNabuwat. When you observe your reflection in a mirror there are not two of you but only one, though there appear two; only one is the original and the other is his reflection. This is what God desired in the case of the Promised Messiah.
(Kishti Nuh, p. 15)

All these writings make it clear that according to the Promised Messiah عليه السلام, after the Holy Prophet, peace and blessings of Allah be on him, it is only the door of reflective prophethood which is open to a true and devoted follower of the Holy Prophet. Being a reflection of the Holy Prophet, he deemed himself as included in the identity of the Holy Prophet and claimed no separate and distinct position for himself. It must be remembered that the Promised Messiah عليه السلام, did not in any way claim to be law-bearing prophet or has claimed to be a prophet in his own right. He has categorically stated:

Keep well in mind that the door of law-bearing prophethood is firmly closed after the Holy Prophet and that there is no book after the Holy Quran which can bring new commandments or can abrogate any commandment of the Holy Quran or can suspend obedience to it. The Holy Quran is binding till the Day of judgment.
(Al-Wasiyyat, P. 12)

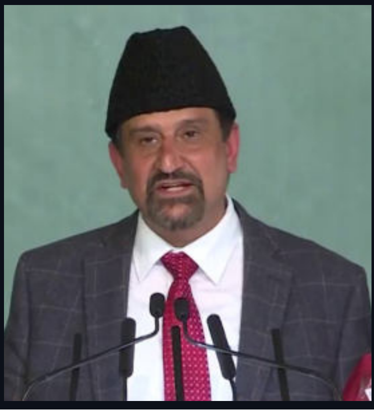
Again, he has said:
God is the enemy of him who regards the Holy Quran as abrogated and acts contrary to the law of Islam and seeks to bring into operation his own law.
(Chashmah Maarifat, P. 324)

He has affirmed:
I am a prophet, but my prophethood is not law-bearing which would abrogate the Book of Allah and put into effect a new book. I consider such a claim as amounting to disbelief in Islam.
(Badar, 5 March 1908)

He has declared:
I have repeatedly affirmed that the truth and reality is that our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, is the Khatamul Anbya and after his there is no prophethood in its own right nor any new law. Anyone who claims differently is, without a doubt, faithless and rejected.
(Chashmah,Maarifat, P. 324)

In view of all these declarations, no God-fearing, just person dare assert that the Promised Messiah عليه السلام, claimed to be a law-bearing prophet or a prophet in his own right.

Blessings of Khilafat



A speech by Dr Ch Ijaz Ur Rehman (Sadr Majlis Ansarullah UK) on the occasion of Khilafat Day, 27th May 2021.

وَعَدَ اللّٰهُ الَّذِيۡنَ اٰمَنُوۡا مِنۡكُمۡ وَعَمِلُوا الصّٰلِحٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِى الۡاَرۡضِ كَمَا اسۡتَخۡلَفَ الَّذِيۡنَ
مِنۡ قَبۡلِهِمۡ ۖ وَلَيُمَكِّنَنَّ لَهُمۡ دِيۡنَهُمُ الَّذِى ارۡتَضٰى لَهُمۡ وَلَيُبَدِّلَنَّهُمۡ مِّنۡۢ بَعۡدِ خَوۡفِهِمۡ اَمۡنًا ؕ يَعۡبُدُوۡنَنِىۡ
لَا يُشۡرِكُوۡنَ بِىۡ شَيۡـئًـا ؕ وَمَنۡ كَفَرَ بَعۡدَ ذٰلِكَ فَاُولٰۤـئِكَ هُمُ الۡفٰسِقُوۡنَ ۝

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious

(Surah Al-Nur, Verse 56)

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We are well versed with the verse I have just recited, and it is the promise of Allah to the righteous of the blessings of Khilafat. We are aware that this promise is conditional to good deeds and obedience to Allah & His messenger and we are also aware that that He & His prophets are always victorious. To fulfil His promise, He is not bound with any nation, tribe or country and His ways are mysterious, He is the Mighty the wise.

While celebrating Khilafat Day today we must reflect on this. If people do not value His blessings, he brings forth others in their place and stories of nations & people destroyed are abundant in the scriptures of all religions.

We are fortunate to live in the times of the latter days, foretold by the Holy Prophet ﷺ The times of The Promised Messiah عليه السلام and Khilafat ala minhaje nabuwwat. We are the fortunate to be counted amongst

وَّاٰخَرِيۡنَ مِنۡهُمۡ لَمَّا يَلۡحَقُوۡا بِهِمۡ

We have been chosen to be given the opportunity to benefit from this blessing. It is a great privilege but like all privileges which we get used to, the weakness of human mind makes it feel like an entitlement. Something we deserve, which is ours, our right. This change creeps in so subtly that we may not even be aware of it. It is important to guard against this insidious poison and remember that to continue to partake from His blessings we must remember them and remind ourselves continuously of our obligations.

And the way mentioned in the Holy Quran, apart from fearing Allah, doing good deeds and self-reformation is

وَ اعْتَصِمُوْا بِحَبْلِ اللّٰہِ جَمِیْعًا وَّ لَا تَفَرَّقُوْا

And hold fast, all together, by the rope of Allah and be not divided;

The only source of unity and salvation today in this world is Khilafat e Ahmadiyya. Time and again we have seen blessings of this sacred institution unravel in front of our own eyes. Whether it is acceptance of prayers or the right guidance, a miraculous cure or solace in times of distress, I am certain that most Ahmadis, wherever they are in the world have experienced the miracles of this and can stand here telling his testaments.

Following the demise of the Promised Messiah عليه السلام those who have held fast to this rope have prospered and those who did not, shrivelled like dry twigs and leaves falling from a green healthy tree. Whether they were the paighamis or any others, history is witness to the fact that by God they did shrivel like leaves falling in autumn and are no more or of no consequence.

And the way to ensure that we hold fast to the rope of Allah is:

یٰۤاَیُّھَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰہَ حَقَّ تُقٰتِہٖ وَ لَا تَمُوْتُنَّ اِلَّا وَ اَنْتُمْ مُّسْلِمُوْنَ

O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission.

Promised Messiah عليه السلام says:

“God Almighty has described faith as a garden beneath which rivers flow, and has thus indicated that faith is related to righteous action as a garden is related to the water of the river or stream. As a garden cannot flourish without water, faith cannot survive without righteous actions. If there is faith but no righteous action the faith is in vain; and if there are actions but not faith, the actions are a mere show or display.

In this materialistic age and in the Western culture where man has made progress in every field, has reached other planets and has discovered many unfathomed secrets of nature, he has also crossed all bounds of indecency and invented means and instruments for moral depravity, obscenity and filth. Though man is the most conscious of beings, yet he is worse than animals in such indecencies. The display of on TV Channels and its open show on the internet are because people have forgotten God

Almighty and have neglected His worship. So, therefore, when an Ahmadi pledges bait that he will bring about pure changes within himself, the best of such pure changes is through worship, and the fear of God – a fear that incorporates the love and affection of God.

Thus, to attain the highest standards of worship and the fear and love of God within oneself, the most important way is through the observance and understanding of the meaning of prayers. If that is not the case, then as the Promised Messiah عليه السلام has said, man becomes like a dry twig, his heart withers, the freshness of belief and deeds is terminated; and then such a man who is apparently one of the believers, due to his distance from God, is lost in the past times in which this world is immersed.

The real purpose for a believer is to attain the pleasure and reward of Allah, the Almighty, and holding on to the rope of Allah requires obedience which is only possible when one is free of self-pride and arrogance. So, if we begin to rectify basic moral defects, we will be able to reform our weakness's and continue to receive the bounties of Allah, the Almighty, and will earn the right to become the best part of the society.

When this condition is attained by most of us, Allah's promise of the bounties of Khilafat will continue and the victory promised to Hazrat Masih e Maood عليه السلام will be fulfilled.

Allah says that my prophet and I will always be victorious. Blessed are those who struggle and purify themselves and become a cog in this winning machine.

I urge all my brothers & sisters, elders & youngsters to join me in assessing ourselves, holding tight the rope of Allah, strengthen our faith and pay greater attention to the performance of good deeds so that we continue to be the recipients of bounties promised by Allah, the Almighty. By absorbing the grace of Allah, may we always continue to exchange our fears into security and peace; continue to be counted amongst those upon whom Allah, the Almighty, looks with love, grace and mercy.

Our survival does not depend on luxuries of the world but on the happiness of Allah, the Almighty, and on endeavouring to become the dwellers of paradise in the hereafter.

Hazrat Masih e Maood عليه السلام says in (Kishti Nuh; Roohani Khaza'in, Vol. 19, pp. 21-22)

Our paradise is in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one may have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose one's self to acquire it. 0 ye, who are bereft, run to this fountain and it will satiate your thirst. It is the fountain of life that will save you. What shall I do, and by what drum shall I make the announcement that this is your God, so that people might hear? What remedy shall I apply to their ears so that they should listen. If you belong to Allah, rest assured that Allah will indeed belong to you.

Hazrat Khalifatul Mashih Ul Khamis ايده الله تعالى بنصره العزيز states about Khilafat:

"The second manifestation of Khilafat that we are

witnessing today is an immense gift from Allah Almighty, with an objective to unite mankind and protect it from discord. It is that string in which the Community is threaded like pearls. If pearls are scattered about, they are neither safe nor do they appear beautiful. Indeed, pearls threaded in a string alone are secure and at their loveliest. Thus, true faith cannot advance without this second manifestation. Therefore, keep a link of love, sincerity and devotion with it; make your zeal for obedience to Khilafat everlasting. Develop the fervour of your love for it to such an extent that all other relationships appear trivial compared to it. All blessings are in loyalty to the Khalifa and this alone is a shield for you against all trouble and strife."

Hadhrat Khalifatul Masih II رضی اللہ عنہ stated:
"Just as only that branch is fruit-bearing that is attached to a tree and a severed branch that is cut off from a tree cannot bear fruit, similarly only that person can serve the Community beneficially who is devoted to the Khalifa. One who does not keep a bond with the Khalifa, the Imam of the righteous, despite having all the knowledge of the world, cannot be of any service to Islam, and neither will he achieve real success in life."
(Reprinted in Al-Fazl, Rabwah, May 2003)

He further said: "Listen carefully, and remember that Khilafat is the rope of Allah and it is such a rope that you can make progress only if you are holding on to this rope. The one who will not hold this rope will be destroyed."
(Dars-ul-Qur'an, March 1921)

Khilafat is a Divine provision to convert each and every fear of the believers into peace. It propounds the worship of God with such brilliance that the concept of worshipping any other entity is hard to sustain. It is Khilafat that testifies the faith and good deeds of the believers and unites the entire world in love and turns them into a beautiful rosary of beads, connecting and protecting each other.

Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ strongly urged us by saying
"Tie yourselves up inextricably to Khilafat till the Day of Judgement. Surely if you will remain with Khilafat, Khilafat will definitely remain with you. That is the nature of the relationship between the two which will result in sustaining the Unity of God."

My dear brothers & sisters
By celebrating Khilafat Day we must thank Allah the Almighty for his blessings and also reaffirm our pledge of allegiance to Khilafat. 'O our beloved Khalifa, we are willing to sacrifice everything we have for your service – our life, our time, our honour – whatever you may require of us, we shall oblige.' Time has come for us to truly demonstrate the fulfilment of those pledges that we have made. Our claims of loyalty to Khilafat will only be proven right when we demonstrate it in our daily lives, bringing about a pure transformation in our conduct and acting upon all commands and decisions of Khalifatul Masih.

We are fortunate to have been blessed with this Divine institution and we should make it our obligation to serve this institution in every possible manner, so that we can become the

deserving recipients of Allah's favours. Huzur has said that each Ahmadi should try to pray all the time for the strength of the Khilafat. We should make changes in our lives so that we can serve the Khalifa and thereby speed up the march towards the victory of Islam. When we believe with conviction that Allah chooses the Khalifa and the Khalifa is the vicegerent of Allah on this earth and he is also the most beloved of Allah in this world, then it is incumbent upon us that we love him with our heart and soul. We should be prepared to sacrifice everything in his way. Obedience means that each and every word coming from the Khalifa should be passionately complied. To forget or neglect an edict of the Khalifa is unbecoming of a true Ahmadi.

The youngsters of today will be the leaders and ambassadors of the Jama'at tomorrow. To create love for the institution of Khilafat in their hearts and to bind them with this blessed system is a vital duty of the parents. It is a sign of the living and progressing nations that the future generations are brought up to keep the flag fluttering for which their ancestors sacrificed their lives. Living in the UK we have the facility to request a mulaqaat with Huzur, a luxury others can only dream of! Only few lucky ones get this opportunity when Huzur's travels to their country. Each one of us should make it a habit of frequently writing to Huzur and seeking his prayers and guidance at every step in life.

In view of the significance of this great responsibility, Hadhrat Khalifatul Maish II رضی اللہ عنہ took a pledge from the Jama'at, the words of which are just as important and relevant today as they were then. The pledge was:

"We will continue to strive till the last breath for the stability and the safeguard of the institution of Khilafat and we will ensure that our progeny, generation after generation, remain solidly attached to Khilafat and benefit from it so that Khilafat-e-Ahmadiyya continues till the Day of Judgement and the work of the propagation of Islam continues through the Ahmadiyya Movement and the flag of Hadhrat Muhammad ﷺ rises above all other flags."

Today, we must leave this gathering with the pledge that we will become the right hand of our beloved Khalifa; we will prove every word of our pledge to be true and follow our beloved master to whichever path he calls on us. We will run to that call and will sacrifice everything that we hold dear; our life and our death will be at his feet. Let each one of us hold Allah as a witness that we are going to hold the precious words of our Khalifa within our hearts and we are going to mould all his directions into true actions in such a way that even the angels who are made of the substance of obedience, will envy us.

May we all fulfil our covenant to our beloved Khalifa to transform ourselves into role models of the teachings of Islam, so that by the charisma of our spiritual powers force of our conduct, we become the cause of guidance for all the world.

May Allah enable us all to fulfil our obligations to the best of our abilities and continue to benefit from blessings of Khilafat till the day of judgement as prophesied. Ameen



Vitamin D and Associated Disorders

Dr. Ijaz Ahmad (MRCP (U.K), FRCPCH, DCH (London) and Ali Yasir Rai (Sport Rehabilitator)

- It is estimated that 10 million people in England may suffer from vitamin D deficiency (National Institute for Health and Care Excellence)
- It's important to take vitamin D as you may have been indoors more than usual this year.
- There have been some reports about vitamin D reducing the risk of corona virus (COVID-19). But there is currently not enough evidence to support taking vitamin D to prevent or treat corona virus.

1. What is Vitamin D?

It is an essential vitamin that helps in making our bone strong by allowing calcium deposition within our bones. This is done by way of allowing calcium absorption from our intestine.

There is an emerging evidence indicating that vitamin D does have a significant role in maintaining health of body other than bones thus preventing us from having diseases related with heart and blood vessels, type 2 diabetes mellitus, several cancers, and autoimmune disorders (in which chemicals are produced from within our body abnormally that then start attacking our own cells).

There are 2 types of vitamin D: Ergocalciferol (vitamin D2, from plant origin) and Cholecalciferol (vitamin D3, from animal origin)

Various levels of vitamin D within our blood determine various names attached with vitamin D disorders. These are called **Vitamin D Insufficiency** (mild-if its level is only slightly low) and **Vitamin D Deficiency** (severe-if level is very low).

Table 1 | Vitamin D level, health, and disease

Vitamin D level	Vitamin D status	Manifestation	Management
<25 nmol/l *	Deficientstatus	Rickets Osteomalacia	Treat with high-dose vitamin D
25-50 nmol/l Insufficiency	Associated with disease risk		Vitamin D supplementation
50-75 nmol/l	Adequate	Healthy	Lifestyle advice
>75 nmol/l	Optimal	Healthy	None

*To convert to μg/l divide by 2.5.

2. How common is Vitamin D related disorders?

Vitamin D insufficiency is common in the UK population. A recent nationwide survey in the United Kingdom showed that more than 50% of

the adult population have vitamin D insufficiency while 16% have severe deficiency during winter and spring (from October till April).

2. What are sources of Vitamin D?

From skin:

More than 90% of our body's vitamin D is produced by our skin after having been exposed to sun (special ultraviolet rays called ultraviolet B).

In a fair skinned person, 20 minutes to 30 minutes of sunlight exposure on the face and forearms at mid day is estimated to generate the equivalent of around 2000 IU of vitamin D. Two or three such sunlight exposures a week are sufficient to achieve healthy vitamin D levels in summer in the UK.

For individuals with pigmented skin and, to a lesser extent, the elderly, exposure time or frequency need to be increased twofold to 10-fold to get the same level of vitamin D synthesis as compared to fair skinned young individuals.

Unfortunately, for six months of the year (October to April), 90% of the UK population do not get exposure to the required sun light rays necessary for vitamin D synthesis, thus millions of people are required to take vitamin D from other sources including special foods and vitamin D supplement. It is reminded that skin cream (Skin protector SP) used to prevent skin burn and skin cancer block UV (ultraviolet) rays which are essential in synthesising vitamin D from skin.

- **Other sources of Vitamin D**: Vitamin D is also found in a small number of foods.
- Oily or fatty fish – such as salmon, sardines, herring, mackerel, trout, salmon, mackerel, herring, anchovies, pilchards, and fresh tuna
- red meat
- liver (beef)
- egg yolks (0.5 μg (20 IU) per yolk)
- Cod liver oil and other fish oils
- fortified foods with vitamin D – such as cheese, most fat spreads such as margarine, butter and some breakfast cereals, tofu, infant formula milk
- Mushrooms containing plant vitamin D2

NB: In the UK, door step cows' milk is generally not a good source of vitamin D because it isn't fortified, as it is in some other countries.



2. How much Vitamin D our body needs it? *

In July 2016, Public Health England announced a radical change in vitamin D requirements and now recommends that everyone takes a daily vitamin D supplement during the winter months to protect bone and muscle health.

The Department of Health recommends daily supplementary vitamin drops containing 400 IU of vitamin D for all **infants and preschool children.** This supplementation is particularly important for infants living in the north of the UK, those with darker skin pigmentation, and fussy eaters.

Normal adults need 400 IU of vitamin D per day while **high risk** such those with underlying illnesses such as diabetes mellitus will require 800 IU per day.

Breast feeding mothers will require 600-800 IU. However, these recommendations only provide sufficient vitamin D to prevent vitamin D deficiency related disorders such as osteomalacia and rickets, and such an intake alone, in the absence of skin synthesis, will not provide optimal status. Accordingly, several learned bodies have recently increased their recommendations for vitamin D intake

Weaning foods frequently contain low quantities of calcium, and nutritional rickets (as a consequence of calcium and not vitamin D deficiency) has been reported in children with adequate levels of 25-OHD.

Such findings reinforce the importance of focusing on the calcium content of a child's diet in addition to vitamin D status.

3. Who is at risk of having vitamin D related disorders (insufficiency and deficiency)?

Risk factors include:

• Pigmented skin
(non-white people like Asians, Afro-Caribbeans)
• Lack of sunlight exposure or atmospheric pollution
• Skin concealing garments (the use of a veil, headscarf, or other concealing clothing such as pardha)
• Strict sunscreen use with sun protection factor (SPF) of 15 or more when outdoor which blocks more than 99% of vitamin D synthesis in the skin.
• Breast feeding mothers
• Exclusively breast fed babies particularly beyond 6 months of age because the vitamin D content of breast milk will not meet their requirements
• Delayed introduction of solid (weaning) food, picky eating habits, & poor diet
• Multiple, short interval pregnancies
• Elderly or frail people or those living in care homes spending more time indoor
• Obesity
• Vegetarian (or other non-fish eating) diet
• Malabsorption (problem in absorbing meals within the gut), short bowel (gut piece has been taken out for some reason), or liver disease or kidney diseases
• Use of medications like steroids, some of anti-epilepsy drugs, rifampicin (drug used for treatment of T.B), cholestyramine (used for liver diseases), or highly active antiretroviral drugs (anti-HIV drugs).

4. How do patients with vitamin D deficiency or insufficiency present?

Symptoms associated with vitamin D Deficiency

- Lack of energy and fatigue/tiredness
- Rickets (bony deformities) in growing children
- Recurrent infections due to poor immune System in children
- Muscle ache, pain and weakness (Osteomlacia)
- Depression, anxiety and schizophrenia
- Headache

Rickets in children and osteomalacia in adults are the classic manifestations of profound vitamin D deficiency.

1. Children

Severe vitamin D deficiency may cause very low calcium that can present with fits (convulsions) and muscle spasm called Tetany, particularly in the first month of life and again during the phase of rapid growth in adolescence.

From the age of 6 months, children with vitamin D deficiency commonly present with bony deformity (rickets). Bowing of the legs (lower) is typical, but knock knees can also occur. Swelling of the wrist, prominent rib margins close to breast bone, and a soft, deformable skull (craniotabes) are also seen. Children with vitamin D deficiency may be irritable and reluctant to weight bear, and can present with slow growth (height more than weight).

They can have recurrent infections particularly involving the lungs apart from having bad effect on the heart.

2. Adults

Pain and proximal muscle weakness (involving shoulder and hip muscles)

Pain involving ribs, hips, pelvis, thighs, and feet are typical.

More diffuse muscular aches and muscle weakness, including in the limbs and back, are also common and may be labelled as "fibromyalgia" or as a somatisation of depression.

Other disorders associated with Vitamin D insufficiency:

Symptoms associated with vitamin D insufficiency
• Diabetes
• Several Cancers
• Asthma, wheezing
• High blood pressure, angina and heart attack
• Infectious disorders
• Autoimmune Disorders: Rheumatoid arthritis, Crohn's disease and multiple sclerosis

5. What should be done for investigations and treatment?

If you feel you or your family member may have vitamin D insufficiency or deficiency in the light of above mentioned symptoms then please contact your GP at the earliest to seek advice.

6. What should be done for treatment?

a) Deficiency (vitamin D <25 nmol/l)

1) Adult:

10 000 IU daily or 60, 000 IU of vitamin D weekly for 8-12 weeks OR

Vitamin D 300, 000 or 600, 000 IU orally or by intramuscular injection once or twice

2) Child

Under 6 months: 3000 IU of vitamin D daily for 8-12 weeks

Over 6 months: 6000 IU of vitamin D daily for 8-12 weeks OR

Over 1 year: 300 000 IU of vitamin D as a one off high dose (Stoss therapy)

After this full dose treatment, maintenance treatment with vitamin D should be started and repeat bloods will be required to check for calcium and vitamin D levels.

b) Insufficiency (vitamin D 25–50 nmol/l) or maintenance therapy following deficiency

1) Adult

1000-2000 IU of vitamin D daily or 10 000 IU of vitamin D weekly

2) Child

Under 6 months: 200-400 IU of vitamin D daily

Over 6 months: 400-800 IU of vitamin D daily

Summary Points

- **Vitamin D insufficiency** is common in the UK population
- **Vitamin D deficiency** typically presents with bony deformity (rickets) or low calcium in infancy and childhood, and with musculoskeletal aches and pain and weakness in adults secondary to osteomalacia
- **Many other health problems**—including cardiovascular disease (diseases of heart and blood vessels) , type 2 diabetes mellitus, several cancers, and autoimmune conditions—have recently been associated with vitamin D insufficiency
- **Risk factors** include skin pigmentation, use of sunscreen or concealing clothing, being elderly staying at home or in the care homes, obesity, problems with absorption of food such as celiac disease, cystic fibrosis, kidney and liver disease, and some medications being taken for epilepsy.
- Vitamin D status is most reliably determined by checking vitamin D in the blood arranged by GP/hospital
- **Prevention of vitamin D deficiency:**

  The Department of Health and Social Care recommends that:

- Breastfed babies from birth to 1 year of age should be given 300-400 units of vitamin D supplement to make sure they get enough

- Formula-fed babies should not be given a vitamin D supplement until they are having less than 500ml (about a pint) of infant formula a day, as infant formula is fortified with vitamin D

- Children aged 1 to 4 years old should be given a daily 400 units of vitamin D

(You can buy vitamin D supplements or vitamin drops containing vitamin D (for under 5s) at most pharmacies and supermarkets)

- Adults and children over 4 years old:

During the autumn and winter, they need to get vitamin D from their diet becuasue the sun is not strong enough for the body to make vitamin D.

But since it's difficult for people to get enough vitamin D from food alone, everyone (including pregnant and breastfeeding women) should consider taking 400 units of vitamin D during the autumn and winter season.

- **Vitamin D deficiency** should be **treated** with high dose vitamin D for 8-12 weeks, followed by regular vitamin D supplements as per advice of your doctor

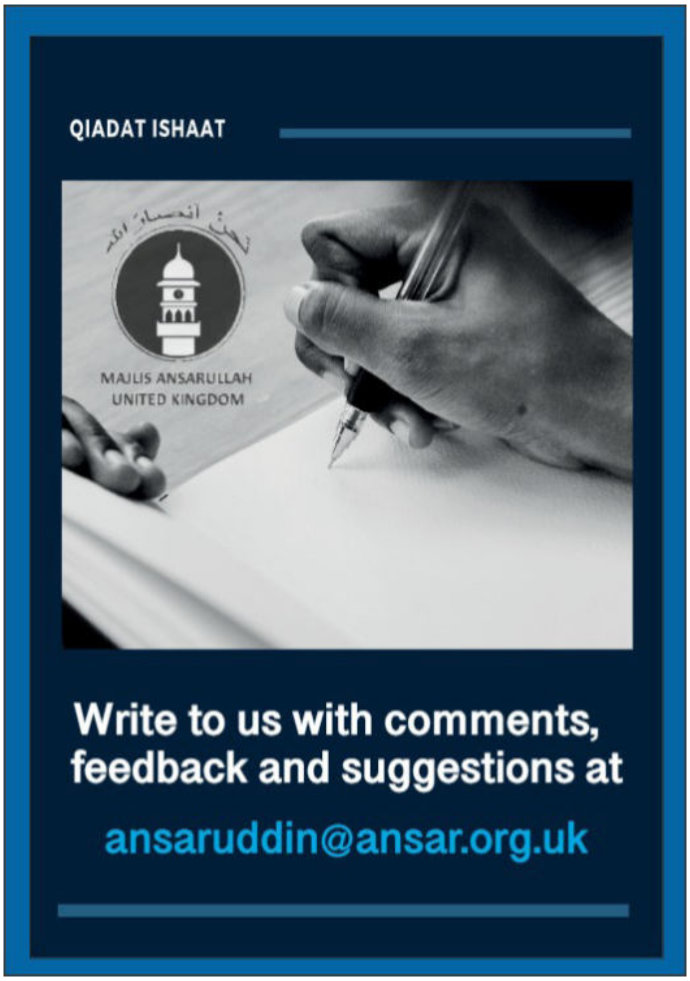
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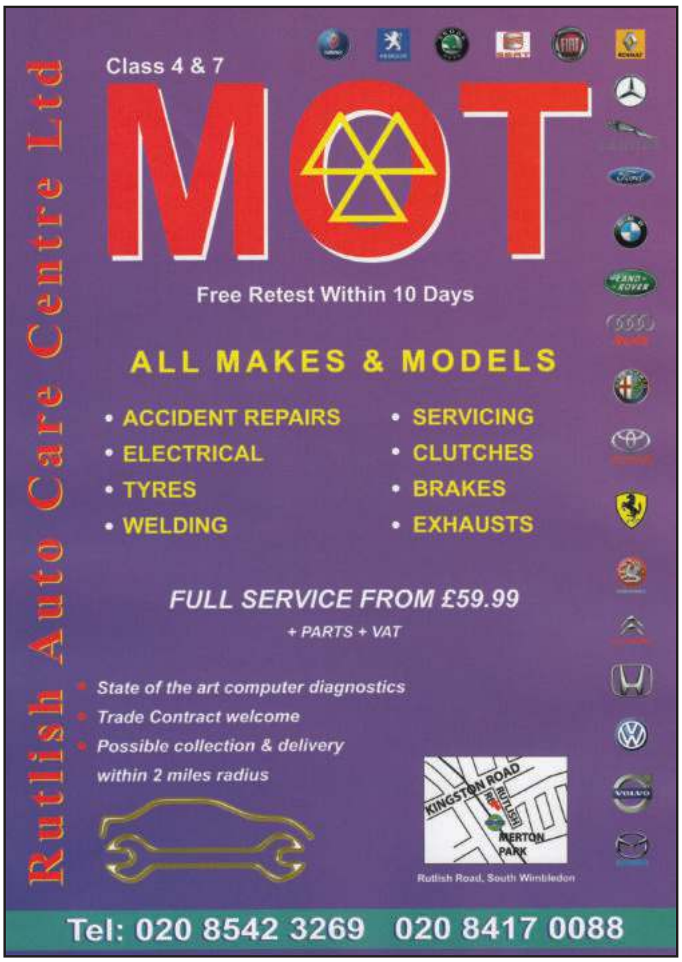
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Ewell Majlis - local Ijtema



After Ewell Majlis split from Epsom Majlis it held its first local Ijtema on 6th March 2022. Muhammad Atiq Khan sahib was appointed as Nazim-e-Aala Ijtema. To make sure the good attendance, invitation letters with the detailed programme were delivered to all ansar brothers individually.

The first session was chaired by Ehsan Ullah Qamer sahib, additional Qaid Amoomi Majlis Ansarullah UK and the final session by Zia Ul Rehman sahib Naib Sadr Ansarullah UK.

Mitcham Majlis - local Ijtema



On 27th February at Baitul Ehsan Mitcham Majlis held their Ijtema. Social Media training was given during the opening session chaired by Asif Naseer Sahib as regional representative. The closing session was chaired by Mahmood Khan Qaid Amoomi. Ijtema concluded at 2:45 pm with silent prayers.

Birmingham South West Majlis Isaar homeless campaign



On 28th Feb 2022 as part of homeless feeding campaign the Majlis served 125 people with packed lunches.

Luton Majlis - Ansar Walk



To promote exercise amongst Ansar monthly walks have started. On February 27th 2022, 14 Ansar joined we walked around 3kms. We are planning to continue in March and in Ramadhan also to promote healthy lifestyle of our Ansar brothers.

East Midlands Region - Isaar programme



On 13th March regional Isaar event was held in Priory Centre in Burton on Trent where 40 Ansar participated. Informal discussions to make Ansar aware of the different Isaar activities eg tree planting, litter picking and looking after disabled and elderly were mentioned. In addition, Ansar learned about importance of tabligh and other faith inspiring incidents.

We had participation from Nottingham, Burton & Leicester. Ansar later participated in badminton matches. After Maghrib & Isha prayers meal was served.

Battersea Majlis - Tabligh Session



Tabligh session was held lasting 2 hours with a guest. Mohammad Ahsan Sahib Sadr Jamaat Southmead was invited to give jamaat introduction.

Baitul Futuh Region – Poppy Appeal Activities

After a disruption of one year caused by the coronavirus pandemic, Charity Walk for Peace (CWFP) volunteers from the Baitul Futuh Region were out again at London's Waterloo station to raise funds for the Royal British Legion's Poppy Appeal. This year's fundraising was even more important as it would support services to the thousands of veterans and their families facing hardship as a result of Covid-19.



The Baitul Futuh Regional Poppy Appeal 2021 campaign was launched by the Mayor of Merton Council, Councillor Michael Brunt on 27 October 2021, in a ceremony held in front of the London Borough of Merton's iconic Civic Centre in Morden. Mayor of Merton Council praised work of the CWFP and extended his best wishes for the 2021 Poppy Appeal campaign.

From Saturday 30th October 2021 to Saturday 13th November 2021, CWFP volunteers devoted their time to fundraise for this noble cause. Jane Ayers, Royal British Legion's Community Fundraising Manager for London and Zaheer Ahmad Jatoi Sahib, Chairman of the Charity Walk for Peace visited Poppy Appeal stalls in person at Waterloo station to appreciate the efforts of the CWFP volunteers.



On Thursday 11th November 2021, a Remembrance Service was held at London's Waterloo station. Raising Funds for the Royal British Legion at Waterloo station, representing CWFP, we had the honour to lay a wreath during the memorial ceremony. MSN, Yahoo and Newsflare media outlets covered this Remembrance Service.



By the grace of Allah, some faith inspiring incidents also took place, for example, a priest came to the stall and asked that if the CWFP was the initiative of Ahmadi Muslims? When we replied yes it was, he said that he knew only Ahmadi Muslims do what they believe in and praised the service of Ahmadi Muslims to the nation. In addition, many active and retired Armed Service personnel visited the stalls and thanked the volunteers for their fundraising, Alhamdolillah.

A team of 62 CWFP volunteers from the Majlis Ansarullah (Ahmadiyya Muslim Elders Associaiton) Baitul Futuh Region devoted two weeks of their time for fundraising and did 168 shifts (approx 6hr/shift) at London's Waterloo Station for the Poppy Appeal 2021.

The response from the members of the public was overwhelming and by the grace of Allah, £130k has been raised for the Poppy Appeal, which will support the serving and ex-serving Armed Forces personnel and their families.

On 5 December 2021, a reception was held for the volunteers of Baitul Futuh Region. Zaheer Ahmad Jatoi Sahib, Chairman CWFP addressed the reception and distributed prizes among the volunteers who raised the Poppy Appeal funds at the Waterloo Station. Reception concluded with silent prayer.



Baitul Ehsan Region – Poppy Appeal Activities

Ansar from Baitul Ehsan Region came together to raised funds for the Poppy Appeal in the month of November 2021. It was a huge effort by many Ansar, spanning 2 weeks, over 200 hundred hours of work.

Baitul Ehsan Region was allocated London Bridge station. The work started on the 23rd October with planning and coordination visits to London Bridge station. Discussions were held with the station manager about the logistics and purposes of the Appeal.

Poppy collection started form the 30th oct to the 14th of November, the Ansar of Baitul Ehsan region would wake up at 4:30am and set up poppy appeal stalls from 6am to 10pm daily (almost 16 hours).

All seven Majalis of the region participated in this noble cause almost 48 Ansar and 3 Kuddam participated in managing the poppy stalls, 4 Ansar working in the aided the transport, admin and material and general support.

Alhamdolillah, over £60k was raised for charity from these activities of Baitul Ehsan Region.

A special function for volunteers was organised on 5th December in Sutton . Chairman Charity walk Zaheer jatoi sahib himself appreciated and distributed certificate of achievements.









Tahir Region – Tarbiyyat Forum

A Tarbiyyat Forum was held by Majlis Ansarullah Tahir Region on Sunday, 27th March, 2022. Qaid Tarbiyyat Majlis Ansarullah UK respected Ata ul Momin Zahib Sahib chaired the forum. The function started with the recitation of the Holy Qur'an with English translation by Mr Basaharat Ahmed. The Urdu translation of the recited verses were rendered by Mr Naser Ahmad. Mr Zahoor Ahmed rendered a poem composed by the Promised Messiah Hazrat Mirza Ghulam Ahmad(AS). Afterwards a video clip of the Virtual meeting with His Holiness Hazrat Mirza Masroor Ahmad was played in which Huzur(atba) presented valuable guidance with regard tarbiyyat of the children. Nazem Taleem Ul Quran Mr Ghulam Rasool sb presented a Report of the Qur'an Classes. Mr Waheed Ahmad, Nazem Taleem gave a presentation on Haqiqatul Wahee in which he pointed out the reasons and importance of writing Haqiqatul Wahee by the Promised Messiah Hazrat Mirza Ghulam Ahmad(AS). Naib Qiad Tarbiyyat respected Mansoor Ahmad gave a speech on Importance of learning Quraan.



Respected Qaid Tarbiyyat Majlis Ansarullah UK Ata ul Momin Zahib Sahib made a scholarly speech on Importance, dedication and devotion towards Khalafat and role of Majlis Ansarullah under Khalafat. He also gave answers of various questions asked by the audience. Nazem Ala of Tahir Region respected Asif Ahmad thanks guests and organisers.



Dinner was served after the silent prayer led by Respected Qaid Tarbiyyat Majlis Ansarullah UK.

Majlis Leeds – Peace conference

Majlis Ansarullah Leeds organised a Peace Conference on Saturday 5th February 2022. Twenty guests and five Ansār attended this event.



In this Conference, speakers from different religions and faiths gave their views on peace and brotherhood in society. They appreciated the Jamā'at Ahmadiyya's role in the society. They praised our slogan, "Love for All Hatred for None."

A Qur'ān Exhibition and a Bookstall were also set up at this Peace Conference in the Mosque. Translations of the Holy Qur'ān in different languages of the world were also exhibited. The organisers also placed various preaching books and leaflets at the stall. The participants took great interest in these stalls.

Guests were also given some refreshments. Peace Conference ended with silent prayer.
Dinner was served after the silent prayer led by Respected Qaid Tarbiyyat Majlis Ansarullah UK.





Majlis Walsall – Home visits

Qiadat Isaar organised home visits to meet our most senior members in Majlis Walsall on 1st Feb 2022 during the ongoing pandemic. Qiadat Isaar arranged fresh fruit baskets to be delivered for each Nasir during these home visits.





All Ansar appreciated this kind gesture from Majlis Ansarullah UK.

Majlish Raynes Park – Tarbiyyat Forum

Majis Raynes Park held a virtual Tarbiyyat forum with Qaid Tarbiyyat, Respected Ata ul Momin sahib on Thursday 17th Feb 2022. On the day, the event started with the recitation of the Holy Quran by Kaleem Rashid sahib, following by English Translation by Mansoor Ahmad sahib. After the tilawat, Urdu poem was recited by Dr Akhlaq Ahmad sahib and two Aftal Danyal Ahmad and Shiraz Ahmad recited the Khilafat Tarana. The main speech was delivered by Maulata Ata Ul Monim Zahid in Q&A format on the topics of Khilafat and our relationship with Khilafat.

At the end Q&A session was also held. This forum was attended by 38 households and around 110 participants.




Qiadat Isaar – National Forum

On 28th November 2021, Qiadat Isaar Majlis Ansarullah UK held the Second National Isa'ar Forum at Baitul Futuh, London.



The forum was an opportunity for the national, regional and local teams to learn from each other and to provide feedback through interactive workshops. It was also an opportunity to meet one another again after a long time. The forum was attended by 223 representatives in total throughout the day. Due to COVID, the focus was on local regions and we ensured COVID protocols were followed.

The opening session was chaired by Shakeel Butt Sahib, Naib Sadr Majlis. Following recitation of Tilawat, Ashfaq Khan Sahib, National Qaid Isaar welcomed the participants. In the opening address by Shakeel Butt Sahib highlighted the responsibilities of a Nasir and how these fits into the work of the Isaar department. This was followed by two workshops.



The role of the Isaar department and the importance of communication workshop hosted by Adil Zafar Sahib. This covered a number of topics including, reaching out to members, communication and building relationships with our fellow brothers. What this means and how we can help our fellow brothers. The session highlighted there is still more to be done to ensure internally we are inclusive and find new ways to build relationships.

This was followed by an inspiring discussion with Maulana Naseer Ahmad Qamar Sahib on the importance of building relationship with Allah and Khalafat, how to strengthen your bond with and the love shown by Khalifatul Masih.

Following light refreshments and prayers a mushaira session, hosted by Mubarik Saddiqi Sahib and Meer Anjum Pervaiz Sahib was held.

National Ashra Tabligh



An Ashrah Tabligh was celebrated across the country from 18th to 27th March 2022 under the guidance of Qiadat Tabligh of Majlis Ansarullah UK. Following activities were carried out:

Tahajjud and Letter to Khalifatul Masih أيده الله :

Based on the reports received from 105 Majalis, more than 610 Ansar performed Tahajjud during this Ashrah, and 368 Ansar wrote letters to Hazrat Khalifatul Masih V أيده الله for their success of their Tabligh activities.

Village / City Tabligh Stall:

19 Majalis set up 53 Tabligh stalls in their allocated villages. During this Ashrah, almost every Majlis has set up city Tabligh stalls. The Ansar distributed more than 41296 leaflets of "Stop WW3".

Jamaat UK Stop WW3 Campaign:

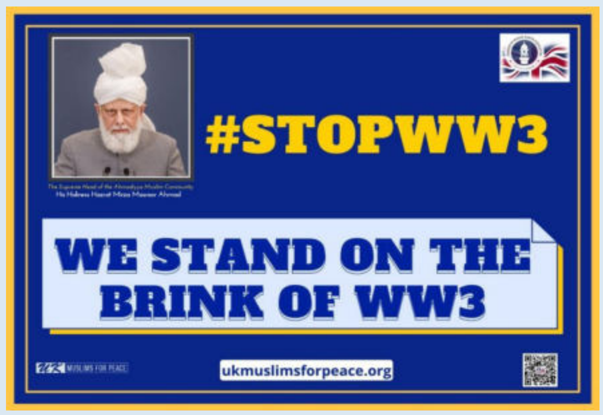
662 Ansar from all Majalis of all 18 regions participated in this jamaat campaign.

Regional Peace Conference, Theme StopWW3:

Five regions held peace conferences at the regional level. About 50 guests attended these events.

Social Media: Qiādat Tablīgh ran the following Twitter campaigns during this Ashra.

1. 20th March 2022, #StopWW3 at 12 pm.
2. 23rd March 2022, #MessiahHasCome at 6:30 pm.
3. 27th March 2022, #StopWW3 at 12 pm.
4. A Twitter Space was also run on 20th March 2022.



WhatsApp Status Campaign:

The Ansar brothers were asked to share the posts sent by Qiadat Tabligh UK on their WhatsApp status, in which 415 Ansar participated.

One-to-One sittings:

143 Ansars held one-to-one sessions with non-Ahmadi and non-Muslim friends. By the grace of Allah Almighty, a Bait was also achieved.

Majlis Surbiton – Local Ijtema



Majlis Ansarullah Surbiton held its second Ijtema on Sunday 13th of March 2022 at the Scouts Hall in Tolworth. Majlis Ansarullah Surbiton was extremely fortunate and blessed to have the presence of respected Naib Sadr Majlis Ansarullah UK, Zia Ul Rehman Saheb, who chaired the closing session.

We are most grateful to Allah Almighty that we were able to hold this physical Ijtema. All Ansar brothers who were present fully enjoyed meeting and catching up with each other. All Covid19 safety protocols were observed. The local Saiqeen system was fully activated by the Nazim Attendance to ensure maximum participation.



Opening Session Registration was opened at 10:30 am and the first session started at 11.00 am, under the chairmanship of Regional Nazim-e-Aala, Respected Azhar Mustafa Saheb. After Tilawat, Pledge, and Nazm, opening remarks were presented by Nazim-e- Aala Ijtema. Regional Nazim-e-Aala Saheb then delivered a short welcome speech and led the silent prayers.



Academic Competitions The academic competitions started at 11:30 am and concluded before the break for Zohr and Asr Salaat at 1:30 pm. The academic competitions comprised of Tilawat, Nazm, prepared and extempore speech in English and Urdu. We were privileged to have Respected Feroz Alam Bhuiyan Saheb, Murabbi Silsila (head of the UK Bangla Desk), and Respected Touqeer Ahmad Tanvir Saheb, Murabbi Silsala (Waqf-e-Nau Department), as the judges for the academic competitions. The winners of the academic competitions were:

Tilawat – Rashid Mirza

Nazm – Rashid Mirza

Prepared Speech Urdu – Khalid Munir Ahmed
Prepared Speech English – Belaid Abdessalam Jheengoor
Extempore Speech Urdu – Tahir Mehmood
Extempore Speech English – Dr Muhammad Yunus Khan
Sports Competitions As for the sports competitions, our Ansar brothers were requested to individually walk and cycle one or two days before the Ijtema and report the distance covered to the Nazim Sports. On the day the following sports competitions were held, arm wrestling, wrist lock, musical chair, and tug of war. The sports competitions winners were:
Walking (Safe Dom) – Tahir Mahmood Butt
Cycling (Safe Awal) – Khalid Munir
Cycling (Safe Dom) – Kaleem Ahmad
Arm Wrestling (Safe Dom) – Tahir Mahmood Butt
Wrist Lock (Safe Awal) – Munawar Malik
Wrist lock (Safe Dom) – Abdul Manan
Musical Chair – Arib Nazir
Tug of War – Tahir Mahmood Butt sb's Team.
Closing Session The closing session started at 3:30 pm with Tilawat, Pledge, and Nazm. In addition, a thorough report was presented by the secretary Ijtema and the competitions winners were announced.







In his closing address, respected Zia Ul Rehman sb commented briefly on Ayat-e-Istikhlaf (An-Nur verse 56), a verse in which Allah Almighty promises true believers the blessing of Khilafat and it is only the Jama'at Ahmadiyya that is truly reaping these blessings.
By the Grace of Allah, we not only partook of the good food that was served – chicken korma, naan, salaad, kheer, and chai – but we have also partaken of the spiritual blessings of this successful second Ijtema. May Allah forgive our shortcomings and continue to bless us all. Ameen.